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AFRICAN FOLK-LIFE.¹

To give a complete and detailed account of African life among the numerous tribes inhabiting North, West, South, and East Africa, the Soudan, and the Congo Basin, is far beyond the possibilities of any man or the capacity of any book.

No such exhaustive description can therefore be expected in one short hour's illustration of the subject. All I can well do is to give a general idea of African life as it appeared to me, and as I am able, by slides, to make it visible in six or seven of its most important phases.

These phases are : childhood, adolescence, manhood and womanhood, occupations and handicrafts, pleasures and amusements, personal and social miseries, death and funeral customs. Each one of these phases will be graphically represented on the screen by a rapid succession of from eight to twelve photographic reproductions of typical persons or occurrences.

But before venturing upon the great problem of human life in Africa, it may not be amiss to get a few glimpses of the land and the homes of our African brothers and sisters.

In view of the light-heartedness with which most of us excuse our ignorance of Africa and African affairs, it becomes a duty to remember again and again that Africa is a very large section of the inhabitable part of this globe ; that it is 5,000 miles long and 4,800 wide ; and that it is probably richer in gold and diamonds than the rest of the world put together.

Although no part of the Dark Continent extends so far away from the equator as to be included in the temperate zone, the climate varies considerably from north to south, or from the lowlands to the lofty plateaus.

In North Africa and in South Africa the air is particularly dry, and therefore suited for people suffering from lung and bronchial troubles. Between the Sahara desert and the Zambezi the climate is hot and moist. It is therefore favorable to rank vegetation and the development of malaria, hence unsuitable for the white race. But in the interior these unfavorable conditions are modified by table-lands averaging from four to six thousand feet above sea-level. These highlands stretch from Abyssinia along the Great Lakes to the Zambezi, and westward to the Angolan coast-belt near Benguella and Mossamedes.

When the heart of the continent shall have been connected with

¹ Illustrated Lecture delivered before the American Folk-Lore Society, at the Eighth Annual Meeting, New York, December 28, 1896.



A MADIMBA PLAYER. (See page 30)

the Atlantic and the Indian oceans by a few thousand miles of railroads, and most of the swamps will have been transformed into plantations of unsurpassed fertility, those highlands will offer homes to millions of white people coming from both Europe and America.

In Africa one distinguishes two seasons instead of four, — the rainy season and the dry season, the rainy season being hotter than the dry season. During the rainy season, even the sandy deserts cover themselves with a mantle of verdure, while during the dry season the tall grass dries up and many trees lose their foliage. But near the equator and along the banks of the larger rivers the vegetation is but little affected by the change of seasons. There the fields and fruit-trees thrive and yield the whole year round.

Almost all around the African continent the coast is bordered by a range of mountains, a few outspurs of which come down to the coast, while it is itself generally some hundred miles inland. Beyond the highest part of this range, toward the interior, comes an inland depression largely occupied by the Congo Basin. That is why Livingstone compared Africa to an inverted saucer. Our picture shows a few of the famous Black Rocks of Pungo Andongo, east of Loanda. These huge bare rocks of conglomerate are scattered over several square miles of territory, and forcibly remind the traveller of the Titans piling mountain upon mountain in their attempt to scale heaven. Pungo Andongo is full of legendary lore. Near one of the perennial streams which flow from the central mass of rocks are shown some human footprints which are said to have been made by the famous Queen Njinga Mbandi, who waged several wars with the Portuguese in the seventeenth century. One solitary, tall, and shaft-like rock is supposed to have been used by her as a bridge over the Kuanza River. It is also said that, when the Portuguese conquered this the second capital of the native kingdom of Angola, the king, rather than fall into the hands of his white enemies, leaped from the top of the central rock into eternity.

Where the rivers which rise in the far interior cross the mountain range which separates the central depression from the coast-belt, their waters are often forced through narrow gorges, or rush down a steep incline so as to form whirlpools and rapids, or they have to leap at one bound down to a far lower level, thus forming cascades and cataracts.

The Howick Falls of the Umgeni River, in the midst of wild scenery, are almost three times the height of those of Niagara, but not to be compared with them in volume. Their height is three hundred and fifty feet, and the pool at the bottom gives no soundings at two hundred feet. Howick forms the favorite holiday and health resort of the Natal colonists.

The towns and villages of Africa would furnish interesting material for the entire time of an illustrated lecture. In Northern Africa the Moorish and Oriental style of architecture prevails, while in the southern part of the continent the growing cities of the future United States of South Africa are built after British and American patterns. Of the West African cities, Loanda is certainly the most remarkable. At the time of the discovery in 1486 it was the capital of the native kingdom of Angola. The Portuguese town of Loanda was founded in 1575 by the conqueror of Angola, Paulo Dias de Novaes. It is the only town in West Africa which has the appearance of a European city, and which numbers several thousand of white people among its population. The mulattoes of various shades are still more numerous, but the bulk of the population consists of semi-civilized blacks gathered from all parts of the province.

Mossamedes is another town of the Portuguese province of Angola which has an interesting history. It is built in one of the most desert parts of the sandy coast-belt stretching between the Congo and Orange rivers. The town was founded in 1849 and 1850 by two expeditions of colonists hailing from Pernambuco, Brazil. The present population may be about 5,000.

In a typical Angolan village the houses are made of wattle and daub walls covered by thatch. They generally have three rooms, namely, a central hall, a bedroom for the parents and the little children, and another bedroom for the larger children. Each house has a yard, in which the family spends most of the day, and where additional huts may be erected.

Though closely related, the Angola and the Congo nations differ in many respects, — in language, in physical appearance, and also in their styles of architecture. The Congo houses are much smaller and lower than those of Angola. They are built of reed-like wild canes and covered with palm-fronds. They are scattered over a vast area among the trees, and connected by a labyrinth of paths in which only the native of the place can find his way.

On the Upper Congo, among the cannibal tribes inhabiting the equatorial forests, on either bank of the horseshoe bend described by the river, many villages are built in one continuous circular line inclosing a large open space, which is the common yard or forum of the town. It is in this region that the Arab slave-raiders of the Tippoo Tib and Rumaliza type have devastated whole districts, burning the towns, shooting the men, killing the helpless old and the useless babes, while the young women and the boys were put in chains and marched off to the Arab settlements.

Having some idea of the country and of the abodes of the African man, we are prepared to consider the peculiarities of his life.

If the child of Christian Europe and America is favored above the African in a hundred respects, there is one in which the poor African babe has the advantage over the civilized child, at least in France and the United States. No African child is ever an unwelcome guest to father and mother. On the contrary, it is considered one of the greatest blessings, if not the greatest, that could come to the family. The exception of twins, who are unwelcome among a few tribes, only confirms the rule. Most of the charms, or fetishes, as some call them, which are met with in African homes, or which African men and women wear on their bodies, are *milongo ia kuvuala*, as they say in Angola, that is, medicine for getting children. The greatest affliction that can befall an African is not blindness, or deafness, or even insanity, but childlessness. No consultation fee of a diviner, nor any sacrifice to the spirits, is deemed too expensive if there is hope of thereby securing the desired blessing.

In Loanda, when a woman, after years of prayerful expectation, realizes that her prayer has been heard, she cannot keep her joy to herself. She buys the finest clothes she can afford. She hires the silver and gold jewelry reserved for this special occasion, and on the appointed day she goes out with her best friends to proclaim the glad news, and to receive the congratulations of all the women she meets. Green boughs are carried by those who escort her, laudations are sung, and presents are brought to the favored woman. During this festivity she bears the honored name of *Kikumbi*, which seems to signify "the great sun."

If the origin of human life, and life itself, is wrapped up in mystery for the wisest of us, it is not less a sealed secret for the primitive African. In his intuitive way, however, the African can tell you that all life proceeds from Nzambi, the Author and Preserver of all things. He also believes that this or that spirit, whom he thinks he knows as well as his human neighbor, can prevent or insure the birth of a child. In Angola, every child is believed to be born through the friendly intervention of some spirit; and different signs indicate to which spirit the child and the parents are especially indebted. The first name of every child is that of the spirit which presided at its birth, and all namesakes are related to one another in that common guardian spirit; and they must befriend and help one another as brothers or cousins would.

In Angola, before a new-born baby can be taken out of the dark hut into the broad daylight, it must eat the *jihaku*, which is a dish especially prepared for the occasion, and carefully prescribed by the diviner or medicine-man. It is generally something rather difficult to obtain.

The child is bothered with no swathing-bands. Nor is it placed in a wooden or iron cradle. Whenever the mother leaves the house she fastens her baby on her back; and as she walks or works her various motions rock the baby to sleep. We are inclined to pity the African babies when we see their bare heads dangling about in the hot sun; but they themselves seem to disagree with us, for they often cry for their mother's back, just as our babies cry for their mother's lap or arms. It is also customary for civilized people to commiserate the African mother for having to carry such a heavy burden in addition to all the household work and the tilling of the fields. But she herself deems it the greatest comfort and solace of her life. As an Angolan proverb puts it:—

*Nzamba k'anemenê mukombe uê,
O mama k'anemenê mon'ê.*

That is:—

The elephant does not know his trunk is heavy;
So a mother does not feel the weight of her babe.

The love of the African mother for her infant is reciprocated by the child. The African has no idea of a higher sentiment than that of filial affection for the author of his days. His conception of God is too vague to impose upon his conscience the supreme claim of God upon his heart and life. One of the first things he hears is his polygamous father jesting about the uncertainty of fatherhood; but there is never an atom of doubt about the genuineness of motherhood. He soon learns that, owing to this uncertainty of fatherhood, he belongs, not to his father, but to one of his mother's brothers, and that he must fear and revere that uncle because he can sell him at any time, or dispose of him as of any other chattel. His father has other wives, and children from other wives, and only one wife is the favorite at one time. Hence jealousy and quarrelling between the rival wives and their children; and the hard stick of the family lord is often called into requisition, so that a semblance of order may be maintained in the little monarchy. All these reasons explain why all the affection an African child is capable of is concentrated on its mother, and why the insult which most deeply wounds even the adult African is a disrespectful mention of his or her mother.

All over Africa, children as a rule wear no clothing until they are ten or twelve years old.

I have often had occasion to admire the sense of propriety and kind regard for one another which Africans show when eating out of the same dish, or when playing or working together. Civilized partners in business, or associates in any enterprise, could learn a lesson from their example.

The pastimes and games of African children resemble those of other races in this, that the children delight in imitating the actions and occupations of the grown-up people around them. The little girl will fashion a doll out of a corncob, and carry it on her back just as she sees her mother do. She will try to carry tiny baskets or water-pots on her head as adroitly as do the older folks. She will take a few potsherds, and, inviting her companions, cook and serve up a little dinner for her guests. The little boy will build toy huts, make little bows and arrows and spears, and try to outdo his comrades in the use of them. Boys and girls together have their childish dances and songs, and also regular games like hide-and-seek, and a sort of backgammon.

Homogeneous as the great negro race of Africa is, there is no lack of internal subdivisions and tribal characteristics.

The Bushmen and Hottentots have tufty hair and straight foreheads, extra-prominent cheek-bones and extra-flat noses, receding chins, and a yellow or brown skin, which characteristics distinguish them from the Bantu-Negroes.

The Ba-ndombe are found in the District of Benguella and Mossamedes, in the southern part of Angola. Every married Mundombe woman must wear a heavy headdress of raw cowhide. Although the Ba-ndombe have no recollection of St. Paul's injunction that "woman ought to have power on her head," they observe it far more scrupulously than the civilized ladies of our time.

One general difference between the people of Angola and those of Congo is, that the face of the Angolans is more oval, and that of the Lower Congo people rather round.

The Swahilis of Zanzibar are mostly slaves smuggled into the island from many parts of the mainland. Yet they have a physiognomy and character of their own. All the travellers who have used them as porters are agreed as to their many vices; but those among the travellers who have a better sense of human nature have also discovered some of their commendable traits. Their qualities and defects are largely due to their social condition, and are very much the same as those of irresponsible, mercenary soldiers.

In the Catholic and Protestant countries of Europe, when boys and girls are about to enter manhood and womanhood, the change in their life is accompanied by a religious ceremony, called confirmation, which was compulsory until quite recent times. In Africa they have something similar. Among many tribes, circumcision is practised during this ceremony, which lasts about one week. During that time, the boys are kept together in a solitary place, and placed under the direction of a medicine-man. No woman or girl is allowed to approach the place; and all the proceedings are wrapped

in the same secrecy and mystery as the initiation into any of our secret orders. The boys wear skirts made of grass, and are be-daubed all over with white clay. This clay is always the symbol of a blessing. When the initiation is over, the boys wash off the clay and return to their homes feeling a great deal bigger and wiser.

As the boys are initiated by a special rite into the mysteries of manhood, so the girls have their rite of initiation into the mysteries of womanhood, and during the proceedings no male person is allowed to approach the scene of the ceremony.

Until the boys and girls are thus initiated into manhood and womanhood they live with their parents and at their expense, without much care or responsibility. After the initiation the girl must find a husband, and the young man earn money wherewith to get a wife. Here the girl has the advantage over the young man. She need not worry about the choice of a profession or trade, nor leave her home in search of work. All that is expected of a wife—the cooking, the pounding of manioc, the tilling of the fields—she has already learned at home in playfully assisting her mother in her every-day work.

In order to please the young men and find a husband, the girl only has to have a good name and to observe local fashions. For this, African girls need no special encouragement from their parents. Fashion is as tyrannical among the heathen Africans as it can be anywhere. Every one belonging to a clan or tribe must conform to their distinctive fashions. But there is no attempt to compel strangers to adopt local fashions, or to laugh at their outlandish customs and costumes. In this respect the primitive African is more liberal, sensible, and fair-minded than most of us proud, civilized folks.

In Angola the semi-civilized women show really good taste in most of their fashions. Their hair is either completely shaved off, or combed so as to become soft like carded wool. But wherein they most excel is in the draping of the half dozen pieces of colored cloths in which they skilfully and gracefully wrap themselves.

The fashions of the uncivilized Angolans are not calculated to impress one favorably. Nearly everywhere the body is smeared with rancid grease and ochre; the clothing consists of bark fibre or animal skins; the teeth are filed or hammered out; the skin is scarred and tattooed in various ways.

A group of Kissama natives near Loanda shows the Angolan as he was when the white men first sighted the Angolan coast in 1486. A comparison of the specimens of the Angolan language, as preserved in print since the seventeenth century, with the present dialect of the Kissama, enables me to assert that their language has

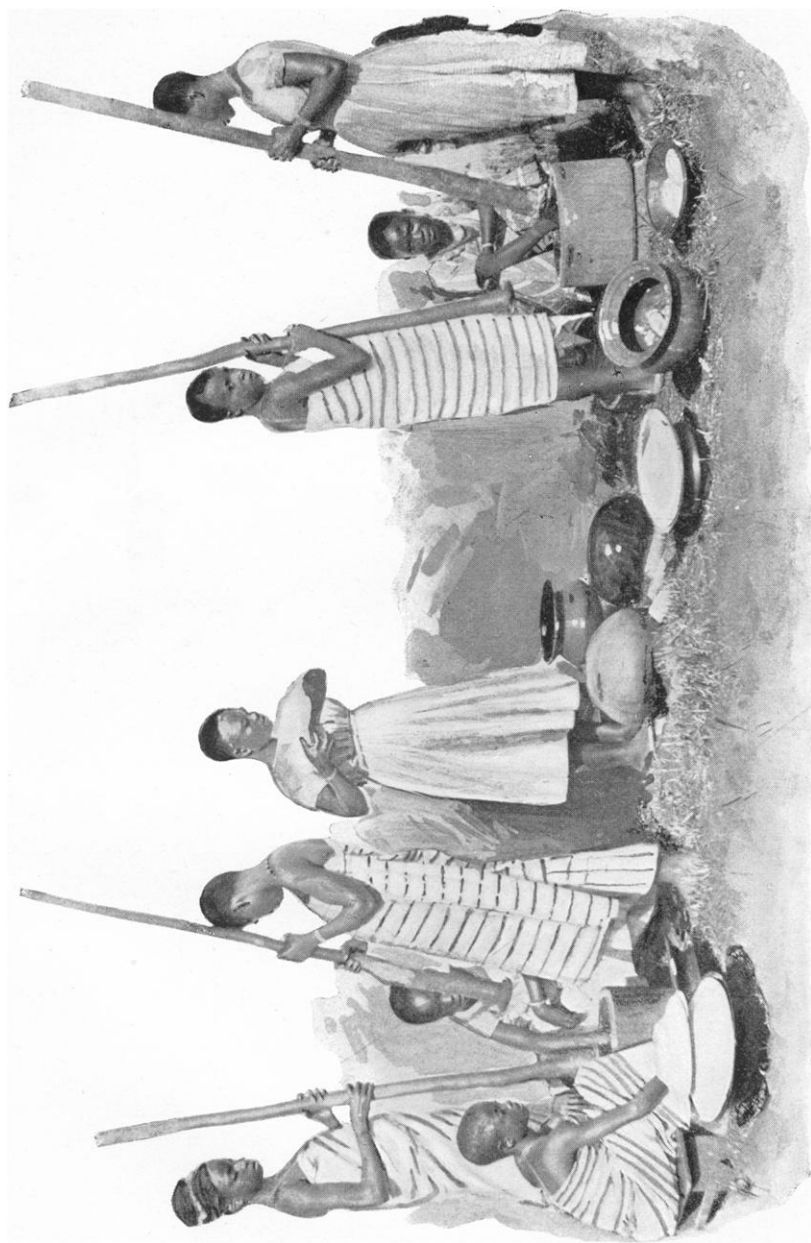
not undergone any appreciable change since the discovery (that is, for the last four hundred years). They have also maintained their independence, and no civilized person, whether white or black, is allowed to enter their territory. "They are very bad people," the white men say. If you ask the reason, you will find that they make bad slaves, who will rather commit suicide than submit to shame or degradation. On the other hand, Kissama people visiting Loanda expressed to me their great surprise and indignation at the loose morals which they witnessed in the queen city of West Africa.

When I said that the girl had the advantage over the young man in one respect, I did not mean to say that her lot was better in other respects. No; the African woman, even when free, is not much better off than a slave. It is a common phrase for the men to compare their wives to slaves, and they think it their duty to keep them in subjection by harsh treatment. Here, also, exceptions only confirm the rule. The Congo women carry heavy burdens by a strap holding the basket against their backs and suspended from their heads. In the Kuanza valley, near Loanda, the women carry up to one hundred and fifty pounds in this manner, while the men, who carry their loads directly on their heads, cannot manage more than one hundred pounds. Women who are seen carrying heavy loads in a trading caravan are sure to be slaves; for free women only carry their own produce from the field to the house or to the market. I have never seen any free women used as carriers in any of the trading caravans I have met. The women on the plantations who hull coffee by the primitive process of pestle and mortar, which is used only on small coffee plantations, are also slaves. Plantation work of this sort would never be performed by free women.

But trading is an occupation which can be carried on by bond and free alike. In the native cloth market of Loanda, which is entirely kept by women, free and bond women work side by side, and are not distinguished by any outward sign. The bondwomen are trusted slaves of civilized native ladies, who derive no mean profit from the commercial pursuit of their faithful slaves. Such profitable and trustworthy slaves are seldom ill-treated, and they become sometimes greatly attached to their mistresses.

As I have already stated, the young man must generally choose a trade and learn it. He does not go to a public school or to a trade school, but joins a master of the trade he wants to learn, and becomes his apprentice, helping him a few years without pay.

Weaving of grass mats or of cotton cloth is one of the trades that the boy may choose, but only in the countries where native textiles are worn. Among the tribes which wear skins, or where the Manchester goods have completely superseded native manufactures, there is no occasion for learning the weaver's trade.



GIRLS PREPARING FOOD

Hunting is also an occupation which helps a man to support his family. It has to be made a specialty of, and must be learned as a trade, wherever game is not very plentiful.

Among all independent tribes, every man belongs to the tribal militia and must learn the art of war ; not only the use of the bow and arrow, or of the shield and lance, or of the battle-axe and short sword, or of the flint-lock gun, but also the tactics peculiar to the nation of which he is a member.

In many if not in most African languages the same word is used to designate a traveller and a trader. If a local trader is spoken of, his shop being generally in the market, he is called a market man or woman. As a rule, whenever heathen natives are on the path to some other tribe or country, it is for the purpose of trade or barter. And as they must carry their goods on their own heads, or on those of their hired carriers or slave-porters, the carriage business becomes an important item in the art of trading. A working knowledge of the languages spoken by the tribes to be visited, and familiarity with their laws, customs, and institutions, are also very important factors. Therefore a boy who wants to become a travelling trader joins himself to an experienced trader, and learns all the tricks and knacks of the business by daily practice.

The people of Bailundu and Bihe are the great traders and carriers who bring the rubber, ivory, and wax from the Southern Congo and Upper Zambezi basins to the seaport of Benguella.

One of the most lucrative occupations of the natives inhabiting the seacoast, the shores of large lakes, or the banks of important rivers, is fishing and navigation. The paddling of boats and the fishing need not necessarily be combined. The fish that is not consumed on the spot is dried and sold to the trading travellers, who carry it for hundreds and even thousands of miles to people for whom fish is a rare luxury. Both hooks and nets, and also harpoons, are used in fishing.

The natives of the African West Coast make splendid seamen. Their canoes are very practical crafts, and everywhere adapted to the local conditions of surf, rapids, or shallow creeks. The smallest canoes in use on the West Coast are made by the natives of Batanga, between Kamerun and Gaboon. They are so light that a native can easily carry his canoe home without anybody's assistance. But one of these canoes cannot carry more than one person, and it would capsize at the slightest motion if the canoe-man did not keep it in position with his two legs hanging down into the water. Astraddle on these frail crafts, the natives of Batanga risk themselves into the wildest surf.

I will not dismiss the subject of African handicrafts without giving some specimens of African industry.

Here we have, for instance, a suspension bridge photographed on the Congo. Of course it is not built over the Congo itself, but over a small tributary. The only materials used in making this bridge are branches and bush ropes or flexible vines. Such a bridge is strong enough to carry several persons at a time, but it must be replaced by a new one every two years or so. Such bridges are met with not only on the Congo, but also in Angola and elsewhere.

Pipes with a thick stem are used for smoking wild hemp, the effects of which correspond somewhat to those of opium. The women smoke as much as the men or more, and nobody forbids the children to imitate their parents. The native tobacco is a vile stuff, and its effects are all injurious. It is also taken in the shape of snuff. As such, it is snuffed from the open palm of the hand and rubbed on the upper lip. Tobacco is very seldom chewed.

Without the wheel, African potters, both male and female, turn out some very good pottery, such as cooking-pots, bowls, dishes, and water-jugs of various shapes, with or without handles. All these utensils are made of clay, and baked in a fire made of dry grass.

Among the musical instruments used on the Congo we notice the long and short drum. Some drums are used to beat the time of the dance. Some other drums are used as telephones for the transmission of messages to neighboring villages. The stringed instruments represent the African harp. The ivory-horns are used for the convocation of popular assemblies. The double bell is used to call the attention of the people to some proclamation of the chief. The Africans everywhere are very musical, but their music does not always suit European taste.

The African dance is not always indulged in for amusement alone. Dancing enters into some of the most solemn ceremonies, as, for instance, the inauguration of a new king. Then the chief-elect of the tribe dances very gravely before the assembled elders and the people.

The madimba has been called the African piano. It is made of calabashes of graded sizes, which are surmounted by boards, of graded sizes also, all being attached to a semicircular frame. Each board represents a note or half note, and emits its appointed sound when struck by one of the two rubber balls at the end of the two sticks which are cleverly handled by the musician. While almost every native can beat the drum or play some of the minor musical instruments, the playing of the madimba is an art which only a few specialists learn. They must be paid for playing at festivities or ceremonies, and their art supports them, either partly or entirely.

It has often been remarked that children are much more inclined to imitate bad and vulgar things or manners than good or distin-



SLAVE WOMEN IN A TRADER'S YARD

guished ones. This also applies to the Africans. It is much easier to interest them in a carnival masquerade than in a lecture or a sermon. Thus the masquerading of the carnival season has become a regular native custom, not only in Loanda, but several hundred miles to the interior, in all semi-civilized towns and villages of Angola.

As there is but one step from the sublime to the ludicrous, so there is but one from laughter to tears. One of the most pitiable sights is that of a poor creature whose toes and fingers have been eaten away by jiggers, that is, by small insects which lodge themselves under the skin, and there breed and multiply, until first one toe and then another becomes decayed and drops off. By constantly watching and removing the jiggers before they have had time to hatch their eggs, one may avoid severe injury. It is a safe thing to assume that a man or woman who allows himself or herself to be thus eaten alive is also the victim of strong drink. Both the fire-water and the jiggers were introduced by the white man. The jigger is said to have been imported from Brazil into Angola in the fifties or sixties, and now that tiny insect has already crossed the continent, and the victims it now claims must be counted by the hundreds or the thousands.

Equally sad is the sight of some poor woman afflicted with a disease which, if it is not the leprosy of medicine, resembles it very much in its effects. This loathsome disease is more frequent in the neighborhood of white settlements, and I should not wonder if this plague too is largely due to the advent of European civilization. For these poor victims of those white men who only go to Africa in order to make their pile in a short time, neither whites nor natives have any real pity. The missionary himself is so engrossed with other duties that he can give little time or help to the physical ailments of the natives around him. Practical philanthropic work for the sick, the blind, the cripples, the starving, the orphans, and the oppressed is one of the greatest needs of Darkest Africa.

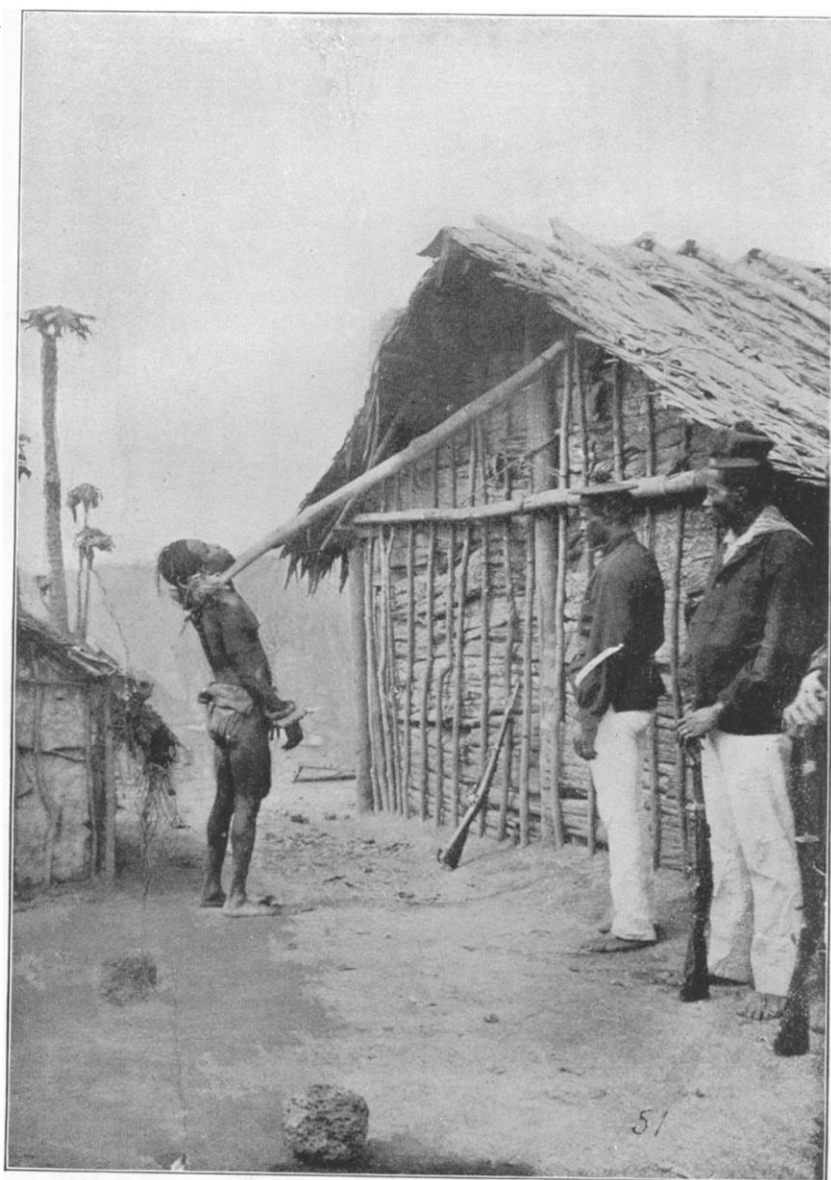
Whenever the African fails to find a physical or human cause of any occurrence, he at once concludes that it is the work of a spirit,—either of the human spirit of a deceased person, or of one of the non-human spirits which fill the earth and our atmosphere. A sickness that resists ordinary treatment, and almost every death, are imagined to be the work of some ill-disposed spirit, and the diviner is resorted to in order to find out what or who induced the spirits to hurt the living. Generally the guilty party is sought among the members of the tribe, and the diviner is requested to smell out the wizard who caused the calamity. The diviner spreads his paraphernalia before him, and concentrates his attention on his subject.

He reads the minds of the men who have come to consult him by suggesting one thing and then another, and then guessing by the sound of their hand-clapping whether his surmises are shared by the circle or not. When he thinks he is sure of his case, he pronounces the oracle, and nothing can save the poor man or woman whom he declares to be a wizard. Death inflicted in the most barbarous manner is the customary penalty for this imaginary offence. Sometimes this penalty may be commuted into slavery and perpetual banishment to some distant region. Another way of discovering a guilty party, not only of witchcraft, but of adultery or murder or theft, is to subject the accused party to the fire, the water, or the poison ordeal or test. It is incredible how many lives are daily sacrificed all over Africa in obedience to these superstitious laws and customs. The modes of administering the death penalty differ according to the tribes and disposition of the chief or the populace.

All along the Congo, but especially on the banks of the Mobanghi River, capital punishment is executed in the following manner: A rope is fastened to the limb of a tree bent over, and tied around the victim's neck. His hands and his feet are bound so that he cannot resist. When all is ready, one blow of the sword severs the head, which flies afar off. The skulls of the victims are generally preserved and adorn the stockades of the villages, the poles of the yards, or the roofs of the houses. Cannibalism is still flourishing in the Mobanghi basin, and slaves are bought and fattened for the ghastly feasts.

In Africa, slavery takes the place of penitentiaries. An insolvent debtor, an adulteress, a thief, one who accidentally wounds or kills another, any criminal, is sold into slavery instead of being locked up. When a man has enough nephews and nieces to sell in his place, he may thus redeem himself. In addition to these sources of slavery comes kidnapping and capture in war, or open slave-raids. These slave-raids are often undertaken by native tribes in order to get more women for their harems, or in order to exchange the captured slaves for the powder, the guns, and the cloth of the white men. It is estimated that 500,000 lives are still sacrificed every year in this African slave-trade, and I think the figures are actually below the reality. As to the total number of slaves in the whole continent, 50,000,000 is not an exaggerated estimate.

If many die in the defence of their homes against the slave-raiders, a large number die on the path from ill-treatment, starvation, or a broken heart. The first slave caravan I met in Angola consisted of twenty naked and starved women, and their owner told me himself that he had lost some fifty of his human chattels, from disease and starvation, on the way from Luluaburg to Malange.



SLAVE-STICK

That slave-trader was a native who could read and write, and yet he was not conscious of the enormity of his deeds. All the native traders of the interior of Angola, when questioned concerning their trading operations in the farther interior, would invariably enumerate the articles of their trade as follows: 1st, rubber; 2d, people; 3d, ivory; 4th, wax; 5th, cattle.

It is a mistake to think that the slaves in caravans are always chained. They are chained only when they are captured, when they far outnumber their guides, and while they are near their homes. As a rule, they are unfettered while on the march, and put in the slave-yoke or slave-stick for the night. Of the many hundreds of slaves whom I saw in Angola not one was chained or even yoked. It is useless for them to try and run away. They are almost invariably caught and severely punished. As to slavery on the plantations, scenes of cruelty, like the familiar ones on Legree's plantation, are still daily enacted in Africa. They occur so frequently that one runs the risk of getting accustomed to them and of excusing them.

As I said before, the Africans generally think that death is caused by the spirits, and they also believe that when a person dies the air around the place is more than usually full of spirits. Much of the noise made at the funeral orgies is intended to drive away evil spirits. Another belief is that a person enters the spirit world in the same condition in which he or she departs from this world. That is why the Loanda women, even those who can read and write, deny themselves many luxuries and comforts in order to save up enough for a royal funeral. They are convinced that a great funeral display will give them a better standing in the other world.

The Africans believe that a man's shadow or his shade is intimately connected with his soul. In fact, when the departed soul is to be distinguished from the body or the person, they call it, like the ancients, a shade. Now, the country of the departed souls or shades is believed to be under the earth's surface, and some medicine-men are supposed to have the power of visiting the nether world when interred alive. The world of the shades has its king, its villages, its fields; and its inhabitants have the same passions and the same occupations as those of the upper earth. The future world of the African is neither a heaven nor a hell; it is simply a continuation of this life.

The arrangements of African graves or tombs vary a great deal. The graves of hunters are decorated with trophies of the hunt, such as skulls of buffaloes, of leopards, of hippopotami, and antelopes. Some graves are made of unhewn stone and have quite a monumen-

tal appearance. Still other graves are covered with figures made of baked clay, representing familiar scenes in the life of the deceased.

The adoption of nominal Christianity does not immediately remove from the native mind some of the notions most deeply ingrained into his soul. The educated natives still have some fear of witchcraft, and they still believe that a pompous grave or funeral will favorably influence their future life.

The African continent has been blessed with natural resources as richly as any other section of the 'globe. The African himself is endowed with a physique and a mind enabling him to compete, when properly educated, with any race on this planet; yet his lot is not a happy one. The social organism of native Africa is diseased through and through. The system of slavery, from which Africa suffers in every part, was by the dying Livingstone described as being "the open sore of the world." Polygamy and witchcraft are two other sores whose evil effects rival those of slavery. To these three native African plagues advancing civilization is adding two others,—the blighting curse of the rum poison, and the manifold corrupting influences of unprincipled land-grabbers and adventurers.

To heal these five sores is the mission of five elevating agencies,—the political power of the Christian governments; the religious power of the Christian missions; the mental power of the coming government schools; the social power of enlightened public opinion; and the material power of Christianized commerce, industry, and agriculture. However long the conflict may last, the final triumph of the better elements is assured beyond all doubt.

Heli Chatelain.